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J.N. Hostetter

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Evangelical VISITOR

December 5, 1966



We do not

count . . .

years,

until . . .

nothing else

to count.

Emerson

See inside cover

EDITORIAL

A New Congress!

DECEMBER is Bible month. The Living Word is celebrated as a part of Advent. The ministry of the Word remains a vital part of the Church's program. Christ's last command included a preaching and teaching ministry.

That this is an age of conferences and congresses needs no comment. Nineteen Sixty-six will be remembered for the Missions Congress in Wheaton and the Congress on Evangelism in Berlin. Now comes discussion for the need of a Sunday School Congress.

"The Hour has come to call a national Sunday School study conference," says James Reapsome, editor of the *Sunday School Times*. Christian education programs in the church are having rough sledding.

Some advance the idea that Sunday school—born in the George Washington era—has just about run its course. A new way must be found to perform the church's teaching ministry. This does not automatically rule out Sunday school but brings it up for sharp review.

Sunday school enthusiasts are quick to annunciate Sunday school's successes. Much is said of Sunday school as a builder of the church. There is no doubt: many have been led to Christ through the Sunday school and many people have come into the membership of the church through its ministry. Many will be in heaven because Sunday school introduced them to Christ and a devoted Christian worker helped them discover a correct sense of values in life.

Is there basis for questioning the effectiveness of Sunday school as an institution? While in 1963 a Sunday School Centennial was celebrated in our brotherhood, a virile Sunday school program in the Brethren in Christ Church spans but little more than 75 years. Are there some questions we have in common with the general Sunday school movement of our day? These columns believe there is.

Are Sunday schools in the rebound of faulty methods to increase attendance? The last twenty years has seen a new thrust, some say, *a new low*, in the use of gimmicks and gadgets to get people out to Sunday school. Attend-

ance in many instances became an end in itself. Offtime on "big days" there was barely any time for the basic purpose—a teaching ministry. What class period remained, was severely eclipsed by glamorous features.

What is the psychological result when a worship service has less in attendance than Sunday school? Does it leave the impression that Sunday school is wagging the church? Does the director of Christian education appear to perform a more significant role than does the pastor?

Is the church justified in spending thousands of dollars in Christian education facilities and then have them serve as glorified rooms for baby sitting? Years have proven with but few exceptions: children brought to Sunday school while parents slept in or did something else, through the teens they dropped out, lost to the Sunday school and the church.

Has the class period been made the most relevant time in the Sunday school hour? Have teaching methods and techniques been keeping pace with the general education levels? Do class periods become endurance runs, or do attendants find life and vibrancy in the class room? The strength of Sunday school *must* center in the class period.

The question of what constitutes an acceptable and worthwhile curricula is the perennial one. In general, study materials have not been aimed beyond high school level, many even junior high.

Christian education should think of interest levels in preference to age groups. Elective courses related to various life relationships must offer much greater flexibility in a Christian education program.

What place must Christian education fill in today's family setting? Means and method must be found to tie the average home more closely to the Christian education program of the church.

If our chief interest is to defend and justify the present Sunday school program, then we have already lost the battle. Let's talk about this. Let's have objective discussion. Neither condemn nor justify, let's look at the situation long enough to get a sane idea of the magnitude surrounding the task of Christian education with quality.

J.N.H.

COVER: Miss Maria Hoffman quietly observed her 100th birthday, October 28. Oldest member of the Cross Roads congregation, she was an inspiration to all who visited her. Rev. B. E. Thuma is her pastor.

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World Congress Evangelism

John M. Drescher

From 104 countries more than 1200 delegates and observers traveled to Berlin for the first World Congress on Evangelism ever held. World famous Christian leaders as well as laymen and missionaries from little known places were among the delegates. Some borrowed or bought suits of clothes for the first time in order to attend.

Yugoslavian delegates were present. Delegates from East Germany DDR, Hungary, and Czechoslovakia had accepted invitations but did not appear. Word was received that although the Czechoslovakian delegates were not permitted to come, they gathered in that country for special seasons of prayer for the Congress.

Despite the absence of delegates from several such countries the Congress was one of the most global and ecumenical gatherings in history with delegates coming from more than 100 denominations and groups. Jewish and Catholic observers were present.

Billy Graham, honorary chairman of the ten-day World Congress, in his opening greetings said, "We hope during these days to define and clarify Biblical evangelism for our day; to establish beyond any doubt its relevance to the modern world; to underline the urgency of evangelism in the present world situation; and to explore new forms of witness now in use throughout the world and new ways of reaching contemporary man."

Carl F. H. Henry, chairman of the Congress and editor of *Christianity Today*, delivered the address to set the stage of the meeting. He told the Congress that, in depending upon small corps of professionals to evangelize, modern Christianity has fallen victim to a "major weakness." "May the theme, 'One Race, One Gospel, One Task,' point the way to a new day in evangelism," Henry said.

He insisted that "any declaration emerging from this Congress must rise from the spontaneous will of the participants rather than by predetermination of the sponsors." *Christianity Today* is the sponsor of the Congress.

Henry also pointed to the urgency and timeliness of the Congress by saying, "This may be the last time in human history that disciples of Jesus Christ are free to meet face to face on a global basis for such a goal. Even now some of you occupy seats that were first assigned to delegates unable to secure visas."

Emperor Haile Selassie I of Ethiopia was invited as a head of state to address the Berlin meeting. Tracing the history of the Ethiopian Orthodox Church, which he also serves as head, Selassie described the great effort to preserve Ethiopia as an island of Christianity.

"We have helped," Selassie said, "and will continue to help the missionaries who are sent from other lands to preach the Gospel to those of our people who have not come to the knowledge of God's saving grace."

He concluded, "Therefore, O Christians, let us arise and, with the spiritual zeal and earnestness which characterized the apostles and the early Christians, let us



Participants in the World Congress included Bishop Otto Dibelius of Berlin, Prof. L. W. Winterhagen of Berlin, Billy Graham—honorary chairman, His Imperial Majesty Haile Selassie I of Ethiopia and Carl Henry, chairman.

labor to lead our brothers and sisters to our Saviour Jesus Christ who only can give life in its fullest sense."

At this mid-mark of the Congress some significant things have emerged and will likely be continuing concerns of the Congress.

Apparent from the start was a spirit of single-mindedness and a sense of oneness born of a common concern for evangelism. There was a clear sense of urgency to evangelize the world in this generation. "This is a great city, a great conference, and a great time to have a Congress such as this." These words from a young German seated beside me on a Berlin bus expressed the feeling of most delegates and many Berliners toward the Evangelism Congress.

There is, of course, a strong feeling that merely merging churches falls far short of a New Testament demand today. Also constant comment and confession is heard stating that "unloving, pugilistic, and extremist defenders of the faith" have greatly hindered the cause of Christ.

James Douglas, editor of *The Christian*, in London, wrote that unity may well be one of the major results of the Congress. "Here," wrote Douglas, "the delegates and observers have met consecrated fellow Christians across racial and national lines. Friendships and shared concerns have developed, leaping over walls that have developed in the past."

It seems clear that another aim of the Congress is to upgrade evangelism both in method and content. The need of the hour is for scholar-evangelists. Today we face a battle for the mind. "A man not intellectually converted is only partly converted," said John Stott of London, Chaplain to the Queen and major Congress speaker.

A reoccurring concern is that word and deed be at the center of evangelism. Despite the fear and warning of some regarding a social gospel, numerous speakers and discussion groups are facing frankly the fact that preaching without works of mercy or vice versa is only a half gospel.

Billy Graham in his opening address made an appeal to the World Church to return to the dynamic zeal for evangelization that characterized the Edinburgh Conference half a century ago. Then stressing the need for regeneration as primary, Graham gave as an essential motive for evangelism the spiritual, moral, and social needs of man.

(Continued on page twelve)

The Book That Is Never Out of Date

C. M. Ward

I AM CONSTANTLY amazed at the accuracy, the up-to-date-ness, and the eternity of the Bible. The sight of that Book speaks judgment to the sinner every time he looks at it. It is not by accident that every trial in every courtroom in our western world revolves around it. It is the one infallible witness.

In the early 1840's, a little more than 100 years ago, a young doctor named Ignaz Semmelweis was given charge over an obstetrical ward in the Allgemeines Krankenhaus, one of the famous teaching hospitals in Vienna. The death rate was one out of every six expectant mothers. Deaths were ascribed to constipation, delayed lactation, fear, and poisonous air.

The dead were wheeled into the autopsy room. The first order of each morning was the entrance of the physicians and medical students into the morgue to perform autopsies on the unfortunate who had died during the previous 24 hours. Afterward, without cleansing their hands, the doctors with their observing students filed into the maternity wards to examine the living. No rubber gloves were worn.

The young doctor watched this heartbreaking situation for three years, and then he reached a conclusion—not popular at first. In fact, his conclusion was resented and opposed, but within a few years it was recorded as another turning point in medical practice. He established a rule that, in his ward, every physician and medical student who had participated in the autopsies must wash his hands before examining the living.

Yes, there were howls of protest of washing, washing, washing, but the mortality rate went down, down, down. Eventually in 1878 the antiseptic method of cleansing hands and instruments was established as an accepted practice. The work of Louis Pasteur, Robert Koch, and Sir Joseph Lister furnished visible proof that slowly dispelled pride and prejudice.

In other words, it took 19 centuries after the birth of Christ for the medical profession to catch up with the counsel God gave to Moses by revelation. Turn to your Bible, and read it for yourself. It is there in detail in the Law of Moses. It specified not merely washing in a basin, but repeated washings, in running water, with time intervals allowed for drying and exposure to sun to kill bacteria not washed off. Furthermore, it required contacts to change to clothes that had been washed and dried.

Better open that Book, and take a look! Don't wait until you are called into the courtroom, told to place your left hand on the Word of God, raise your right hand, and pledge to tell the truth, the whole truth, and nothing but the truth!

Or, take a look at this dual personality business, this conflict of two different forces within man's being that psychiatrists believe to be the source of most psychic disorders.

Sigmund Freud recognized the active conflict between good and bad in the human mind. Carl Jung, founder of the school of analytical psychology, was also impressed by this ever-present conflict. He wrote: "What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. The conflict may be between the sensual and the spiritual man."

Now wipe the dust off that Book you are ashamed to carry. Open it! Turn to the Book of Romans, chapters six and seven, and read a description of this internal disorder written centuries before Freud and Jung: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good . . . For to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do . . . O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:15, 16, 18, 19, 24).

Yes, sir, that is in your Bible; and that is the same tormented cry that is on the lips of unregenerated and unreconciled human nature and pours out of the mental institutions and private sanitariums of our nation today.

That "Dr. Jekyll and Mr. Hyde" problem was described in full a long, long time before Robert Louis Stevenson wrote about it. It is the newsstands and modern bookshelves that have the catching up to do, not the Bible. And what is the reason? An Almighty God dictated that Book!

Science has some catching up to do. Speaking of the holocaust of earth's largest city, here are words that only those living in our generation could possibly understand: "The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing" (Revelation 18:15). What is the reason for this security of distance, for this "standing afar off"? The answer is in the same paragraph written 20 centuries ago, "For in one hour is she made desolate. . . . Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Revelation 18:19,21).

Only in this day of the dreaded H-Bomb, with its fearful, radioactive fallout and its terrible, devastating, leveling power, can the human mind contemplate the meaning of the above words found in the Book of Revelation. Don't wait until judgment day, when your own soul is on trial, to open God's Word, my friend! Read it now. God's message is there for you.

Long before Marchese Guglielmo Marconi, Alexander Graham Bell, or the transistor, or telecom, this question was asked: "Canst thou send lightnings [electrical impulses], that they may go, and say unto thee, Here we are?" That is in Job 38:35. It is in your Bible, written long, long ago. Man never really invents anything. He only discovers what is already there in creation. Is there a better description of radio anywhere? There, in the earliest piece of recorded literature, the Bible discusses the possibility of harnessing electrical energy to transmit human conversation.

I tell you, the Bible has something to say to you. It is more than an item on the best-seller list. It is God's truth to your soul. What are you doing with it?

We are always catching up! Today the practice of physicians is to operate and have their patients moving about the next day. When Peter and John brought healing to the invalid at the Gate Beautiful in front of the Temple, they got the man on his feet immediately. "And he took him by the right hand, and lifted him up: and *immediately* his feet and ankle bones received strength" (Acts 3:7). That sounds modern enough, doesn't it?

It took centuries for man to think of using an anesthetic to block off consciousness during surgery, but the clue was there in the first pages of the Bible all the time. "And the Lord God caused a *deep sleep* to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof" (Genesis 2:21).

Intelligent people know that the Bible is the most up-to-date book within reach. They don't swear the President of the United States into his high office of trust with his hand laid on a leather-bound edition of Shakespeare. There must be a reason.

The Bible talks to you. God has placed on its pages what He wants you to know. He wants you to know that He has provided a Saviour. Sin is one problem man can not lick any more than he can lick the problem of war. Sweeping it under the rug, covering it up, does not get rid of it. Only God gets rid of it. He wants you to know that.

God wants you to know that He has made this salvation available to you. Since He has, it is a crime against your soul to go on sinning as though the remedy were not there. It would be ignorance and reactionism to go back to ancient methods of surgery where the victim lay upon a table and strong men held him down while doctors cut—as though the merciful “deep sleep” of modern anesthesia were not available.

God asks you, “Why do you deliberately walk in ignorance?” The Bible calls it darkness. That is a good name for it. Let me read it to you: “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” (Revelation 3:19-21).

There is not a teacher in a science laboratory in this world who does not understand that language. His mind, in that laboratory, is dedicated to finding the truth. That alone has made it possible for man to leave the horse and buggy and use the automobile; to leave the covered wagon and ride the jet; to stop sweating and fanning and enjoy refrigeration. The New Testament puts it like this, “He that doeth truth cometh to the light” (Revelation 3:21).

Why do you love the squalor of moral darkness, my friend? Why do you shrink from that Book? Your eternal happiness depends upon it. It is time to say, “I am wrong. O, God, I have been wrong for a long time. It took Thy Word to show me how wrong I am. I will turn to the Light.” The rest will follow.

C. M. Ward, international radio evangelist, preached this sermon on *Revivaltime*, the weekly broadcast service of the Assemblies of God, over more than 400 ABC network and independent stations.

Gift of Gifts!

Jerel L. Book

THE CHRISTMAS SEASON is swiftly approaching. We already sense the charged atmosphere of hurried preparations. The Christmas Program committee of the local church is planning another presentation. Perhaps the choir is preparing special numbers.

Families are laying plans for get-togethers and turkey or ham dinners. There are always last minute decisions, changes in plans, and through it all the excitement of the season is readily felt.

Giving comes to our attention at this season of the year. It controls a large part of our thinking. Perhaps a great part of our time during the next few weeks will be spent making “gift” decisions. We will be involved in the dilemma of purchasing the right gift for the right person. The jostling crowd and teeming activity of shoppers will be experienced by each of us.

Lights will dazzle our eyes. Flashing lights, colored lights, bright and not-so-bright lights of every size and description will be seeking to influence us in our quest.

Sounds will also attempt to direct our steps. It makes no difference to some what type of sound is used as long as it fulfills the purpose. Christmas carol or tinkle of bell, religious or secular music will do, as long as the shopper is made to realize that he is doing the right thing, in the right season, and hasn't much time left to make his many decisions.

The Christian experiences the same sights, sounds, even smells, of the Christmas season, as does anyone. He, too, is caught up in the “spirit” of another Christmas season.

But for Christians it *must* be more than this. The Christian must feel something much greater than the usual tinkle of the secular atmosphere surrounding this season.

We are the recipients of the greatest gift in the world. We enjoy the most priceless and well-planned gift ever given. God gave us His dearest possession—His Son.

Our Lord was born in a lowly stable. He came and lived among men. He grew up with common men. He worked and played with earthly beings.

He experienced similar trials and temptations. He overcame each of them and promises us victory over each of ours. He finally dealt the devil a deadly blow by dying a cruel death on the cross. It was a death we deserved. But now, through the atoning blood of Christ, we can be free from the snare of death!

What a gift! What a priceless gift God bestowed on each of us. We can become sons of God through His “only begotten Son.”

Only one thing could have inspired such a gift. Love. God's love.

Christians should take time during this busy Christmas season to thank God for His wonderful gift. Then we should live the life of love and service for God that such a gift as His compels.

If we say we accept God's great gift, but go on living indifferently, something is very wrong. We can not stay the same after accepting this gift of gifts! If any man thinks he may accept it and remain the same, Satan has surely blinded and deceived him. If he persists in living an unchanged life, it will be fatal.

I believe all brothers in Christ everywhere should pause to let the Holy Spirit evaluate their lives during this joyous Christmas season. We should adjure Him to prove our lives and see whether they are radiating the joy, love, and purpose which surrounded that first Christmas in Bethlehem.

Let us this season thankfully accept God's Son anew in our hearts. Let us invite His love to invade our lives. We can become fully aware of the meaning of Christmas and the gift of God's Son, through the Spirit's witness.

Let us continually ask God to fill and empower us with the Holy Spirit so we may be used *today*. There is much to do! There are many who are dying without having received God's Son—the Gift of gifts. God wants to help each of us present the message of His gift.

* * * * *

I would like to briefly conclude this writing with my personal testimony. I am 26 years old and have received new life through God's Son. I treasure this gift above everything else in my life. I find complete satisfaction in serving the Lord. My prayer is that He will continue to mold my life and make me a blessing.

Nappanee, Indiana

Neo-Hinduism

"Our church at home needs to know something about the changing thought patterns of India, so that they may more intelligently pray for us in these increasingly difficult days," wrote (India) General Superintendent Harvey Sider in a letter with this article. It will repay careful reading.

"One thing wrong with you Christians," vehemently noted my intelligent partner in the train compartment, "is that you are so narrow and exclusive. You acknowledge only one way of salvation."

Some time later, a similar conversation took place with one of the best read men I've met in India. He was a Parsee, full of talk, who sat down beside us in a Lucknow restaurant. Finally he said summarily, "Well, all roads lead to one place, and so it doesn't make any difference as to whether I am a Hindu, Parsee, Muslim, or Christian."



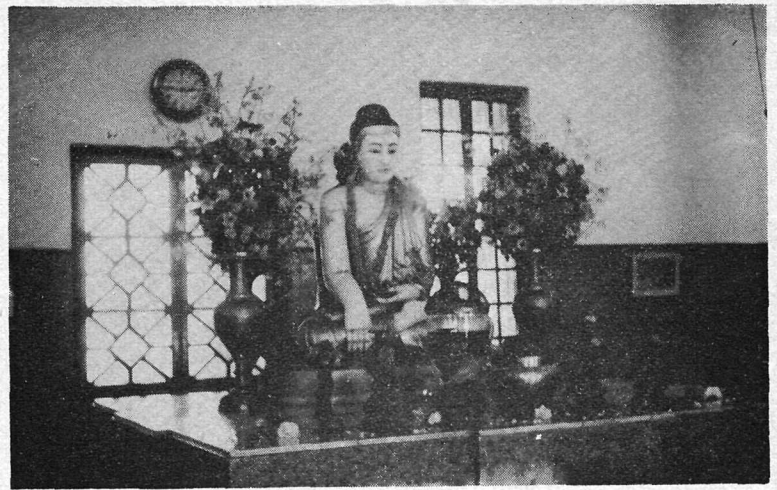
Sornath Temple to Buddha, built on the spot where Buddha gave his first sermon and won first convert.

Such a statement would surprise the casual visitor to India. Surrounded on every hand by the many idols, temples, and objects of worship, he supposes Hinduism is an important force in India. But a definite change is taking place in this land. On the surface, idol worship is still very much in evidence. The destitute still give, out of their poverty, oblations to their stone images and lecherous priests. Dr. Radhakrishnan says,

"The thinking Hindu desires to escape from the confusion of the gods into the silence of the Supreme, but the crowd still stands gazing at the heavens. In the name of toleration we have carefully protected superstitious rites and customs. Even those who have a clear perception of religious values indulge in practices that are inconsistent with their professions on the comfortable assumption that superiority should not breed want of sympathy for those who are not up to the mark." (*The Hindu View of Life*, p. 25)

Hence, while the large percentage of the masses still give assent to the forms of worship pictured with this article, the practice is passing.

We as missionaries are having to deal more and more with neo-Hinduism, whose noteworthy exponent is none less than Dr. Radhakrishnan, the President of India. He accepts the Hindu scriptures as a mixture of mythology and philosophy, discarding the former and using the latter. (Is he patterning after some "Christian" theologians?) He



Buddha in temple at Sornath.

often uses the expression, "The scriptures say . . .," meaning any so-called sacred scriptures, whether they be the Koran of the Muslim, the Veda of the Hindu, or the Bible of the Christian. He is well versed in all of these scriptures and in his writings quotes from all of them—though I feel that use of Biblical quotations is often farfetched. And it is a well known fact that Gandhi always carried a New Testament.

Neo-Hinduism is a very subtle force and eventually becomes more difficult to deal with than the Hinduism of the past. However, it is sometimes the occasion of its own downfall, as in the case of Mr. Paradkar. Going to Dr. Radhakrishnan, when the latter was in his *ashram* (place of meditation), Mr. Paradkar said, "Dr. Radhakrishnan, please be my *guru* (religious teacher)." "There is only one worthy of being your *guru* and that is Jesus," was the Doctor's reply. Finally, after sixteen years with Dr. R., Mr. Paradkar began to read the New Testament. But as he read Matthew 1, he was so overcome with the factual origin of Jesus through the genealogy—in contrast to the mythical origins attributed to his gods—that he threw the Bible aside. Later he began to read Matthew 2, and here he discovered the Bible to be an *eastern*, not *western* book as commonly reported in the East; for it was the wise men from the *east* who came to worship Jesus. As he pressed into Chapter 3 and came to the words, *This is my beloved Son*, he was so struck with conviction that he bowed his head and accepted Christ, the only way of salvation. Since that time, he has been ministering this newfound joy to the intellectuals of India.

To the neo-Hinduist with his broad outlook, there is nothing more disgusting than narrowness. The flavor of



"Ganesh," one of the lesser of the most widely worshipped deities.



One ton of solid gold leaf is in these two domes of a temple in Benares.

neo-Hinduism may be seen in just these few statements taken from Dr. Radhakrishnan's book, *The Hindu View of Life*:

"The mystics of the world, whether Hindu, Christian, or Muslim, belong to the same brotherhood and have a striking family likeness" (p. 26).

Depending on his meaning of *mystics*, perhaps he isn't too far off. But in the true concept of what he was trying to say, this is not at all correct according to Jesus Christ.

"It matters not whether the seer who has the insight has dreamed his way to the truth in the shadows of the temple or the tabernacle, the church or mosque." (p. 27)

Here he is saying that the products of all these institutions are one and the same and all arrive at the one language of all worshippers.

"Differences in name become immaterial for the Hindu, since every name at its best, connotes the same metaphysical and moral perfections." (p. 34)

And he sums up his chapter on the *Conflict of Religions* by saying,

"We tend to look upon different religions, not as incompatible, but as complementaries, and so indispensable to each other for the realization of the common end." (p. 43)

This same idea underlies other books, such as Kabir's *The Indian Heritage*.

* * * * *

Where do we as Christians stand with regard to this new Hinduism?

In this extremely complex society of India, not everything comes out black and white. However, there are at least two things that Christians must keep before them:



Sadly self-explanatory. Recent riots in New Delhi are its commentary.

(1) We cannot bypass the thinkers of India. We must be ready with an intelligent reply. It further needs to be remembered that India "... is an authoritarian society"—to use the words of Dr. Sahai. This means that if we fail to grapple with the educated, the church is bound to fail; for in an authoritarian society all authority stems from the top. Could this be one of the reasons why, in all the 160 years of missions in India, there has been so little headway: Christian missions have dealt with the low classes in almost every part of India and have failed to reach the upper echelons. Perhaps, forced by neo-Hinduism, it is time to rethink missions in India. (2) We must continue to stand squarely on the Word that clearly teaches in *word and principle* that there is NO OTHER WAY FOR MAN than that of redemption through Jesus Christ. ►

October in Northern Bihar

Language exams completed, the John Siders arrived in Purnea the first week in October. John's days are busy as he oversees the building of the new missionary residence there. Work is proceeding at a satisfactory rate and the walls are now bricked above the tops of the windows.

December 7, 1966

More than 80 young people attended the Youth Camp at Barial near Purnea, Oct. 22-24, with six baptisms (3 Santals, 3 Uraons) taking place.

A pukka grain storage building which we hope will be rat-proof is being constructed at Barjora. Much wheat, rice, and other grain is lost each year to rats that penetrate everywhere and devour foodstuffs that should be used for feeding people.

Harvey Siders and the Cobers had a refreshing two-day visit in Darjeeling at the end of October. The snow-covered peak of the second highest mountain in the world was beautifully visible during our stay there.

Doris Cober

Where is the Lord's Money?

When Missions Office secretaries find it possible to give out of their meager uninflated salaries two or more times the minimum average per member needed to raise the Brethren in Christ Missions budget, they wonder what is happening to the tithes and offerings of Brethren in Christ people on normal salaries in our day.

The COMBINED Missions Budget is NOT too high. Rather, we wonder, is it high enough, when we can spend so much on ourselves in easy living, cars, etc., and on a church program for ourselves, with camps, youth programs, etc., and only give one out of six dollars in our offerings to mission programs.

Is it too much to give \$33.02 per member per year to missions?

Too much, if the heart's not touched!

We wonder: Are we making it clear to you that we face a critical situation?

THE MISSIONS BUDGET IS GREATLY IN ARREARS

Can we make it any clearer? We need \$113,593 in November and December.

Take any EVANGELICAL VISITOR. Leaf through the Missions Pages—Home and Abroad. Is the work worthwhile?

Shall we call home missionaries? Which ones? Shall we further restrict their spheres of action by withholding money for their ministries? Where will you find missionaries more dedicated to the Lord and His work, more careful of their resources, more effective in witnessing and in training the nationals to carry on the Lord's work?

Ask anyone who has visited our missions and those of other societies: Have they found a program more worthy of our support?

MANY OF YOU HAVE GIVEN AS MUCH AS YOU CAN. WILL YOU JOIN US IN PRAYER THAT GOD WILL MOVE OTHERS TO GIVE?

This is a call to prevailing prayer. May the Lord touch our hearts and awaken our sense of total stewardship—*treasure, time, talents*. Malachi 3:10. Revive us, O Lord!

A Dream Comes True for Velonadon

Althea Engle

The village of Velonadon on the island of Crete, Greece, is a poor village mainly because of its inaccessibility and its lack of adequate educational opportunities. The teacher, Mr. Minadakis, requested help for the village from Mr. Duran, resident representative of the United Nations in Greece, who referred him to the Mennonite Central Committee.

Investigations by MCC team members confirmed the village's need. Two possible projects were discussed with the villagers and the government officials—improving the road or constructing a school. The villagers felt an almost equal need for these two projects. The government officials favored the school building project for outside help, because their budget included plans for an improved road to Velonadon within the next year or so.

To begin the school, we had \$1,000 donated by the Whitney Foundation and four weeks of labor to be donated by 13 young people who would participate in a Mennonite Voluntary Service workcamp. We started with a dream and the determination to get as far as possible with the available resources. I, as a member of the Mennonite Central Committee team in Greece, volunteered to coordinate the arrangements and administer the project. Mr. Minadakis and the two villagers on the School Committee of Velonadon promised to help.

I arrived at the village on June 13 to begin preparations for the project. I rode in on a donkey, escorted by the teacher and a village boy. My first concerns were to learn to know the villagers, to establish rapport with them, and to encourage the nomarch to open the road as he had promised so that trucks could bring building materials to the village. The Organization of School Buildings of the Greek government had promised an additional \$2300 to finish the school building, but if and when the money would actually come was uncertain. This uncertainty worried us but we went ahead nevertheless.

Many people contributed their help to the building project. After two villagers, Mr. Minadakis, and I went to visit the nomarch in Rethymnon, he promised to have the road opened shortly. Within a month, a bulldozer had finished spreading a wide, temporary dirt road and had cleared and levelled the building site. The government engineer, who was responsible to advise and inspect the building, measured and staked out the school building. The president of the community of Velonadon and Moundros offered to apply six of the days of labor which the village men were required to give to the community each year to the school building. This provided sufficient help to dig the foundations. By the end of July they were ready. We borrowed tools for the workcampers from the community office. A builder from another village, who was working on a house in Velonadon, loaned us his lumber for forms and scaffolding.

Obtaining a supply of stone was a major problem. We first considered building with cement blocks, but in order to make a cement and iron band every 35 centimeters we were told it would not be possible to find the correct size of blocks. Furthermore, they were too expensive. Just above and behind the school site, about 180 to 200 meters away, was an outcropping of rock on the mountain. An army road-building crew working near Velonadon agreed to come twice to dynamite the stone if we would pay the blaster's wages. We also paid a private contractor to bring his equipment and dynamite when we learned that the army crew would not be able to come the second time before the workcamp began.



The 13 workcampers who worked on the school, along with a few hired Greek helpers and masons and some volunteers from the village, had a hard job. They threw, carried, and transported by wheelbarrow the large stones for the foundation and the smaller building stones for the walls. They mixed cement, sand, and lime for the mortar. The boys took turns laying stones in the walls, in making the cement cornerblocks, and bending and laying the iron. By the end of four weeks the \$1,000 had been used for materials and for wages for the Greek workers. The school walls had risen to about one meter above the foundation; altogether about three meters of laid stone was above ground on the lower side of the plot.

The biggest problems we encountered in this project were the delays brought on because the people did not serve us quickly enough and because it took so much time to get information and to decide how things should be done. When it takes one hour or more to make a phone call and when it takes one day to go to the provincial capital and back, progress is bound to be slow.

The matter of finances for the completion of the school was one of my greatest concerns. Mrs. Papadatou, a Greek friend of Mr. and Mrs. Duran, personally took an interest in our project and used her influence to speed up the granting of funds for Velonadon. Mr. and Mrs. Duran, the initiators of the project, always gave their encouragement and support during these difficulties and contributed much to the project in this way.

When I left Greece in September, the government funds had just been placed in the bank for the school committee to go ahead with the school from the point that the workcamp had left it.

Living and working with the people of Velonadon had helped me to appreciate more than ever their problems and the courage with which they face life. I enjoyed very much joining with the villagers in this community project and sharing with them their holidays and celebrations. We became one people in the language of the heart.

What's Ahead in Sunday School

Clarence H. Barnett

WHEW! I am beat. What an exasperating summer! Seems like it was only yesterday that the Bishop's gavel announced the beginning of another annual conference. Yet, here it is time to get the total church program into high gear for another year. Suddenly the optimism expressed in the report to the annual conference is confronted with rugged realities, and the haunting shadows of last year's disappointments lurk along the route for 1967.

What's ahead in the Sunday school? The answer to this question will depend largely upon the attitude and the action of the Sunday-school staff members now.

Several years ago a friend gave me a very simple tract which offered a tip on "How to Build a Sunday School." Upon opening the tract one only had to glance for the answer—GO TO WORK. It is the best Sunday-school tract I have ever seen. I doubt that the statistics of any department within the church are quite as sensitive to "work" as the Sunday school's. A successful future is not only contingent upon a gracious Benefactor, but upon an industrious staff.

A Lot of Work

What's ahead in Sunday school?—a lot of work requiring consecrated personnel, purposeful planning, and persevering prayer. A Sunday school will seldom rise above the expectations and spiritual vitality of its leadership. Securing a competent, dedicated staff is easier when it is made clear just what is expected of staff members. The program for recruitment should be positive and without apology. To nominate and elect teachers, regardless of qualifications, limits what that school will accomplish. Teachers who take responsibility lightly, who refuse the discipline necessary for effectiveness should not be elected to the staff. Some Sunday schools make effective use of the teacher's contract idea as a means of enlisting the services of dedicated believers. The local church has the responsibility to provide training opportunity for consecrated personnel.



Success in Sunday school this year will require purposeful planning. Plan your work now, and then work the plan throughout the year. The new Sunday School standard "Building Better Sunday Schools," can be of significant value as plans are made to reach projected annual goals. The Board of Christian Education or a planning committee should outline a Christian-education program for the year. Share these plans with the entire staff. An increasing number of Sunday schools provide for an annual workers' retreat in August or early September for an entire day giving ample time for planning, prayer, and fellowship. This meeting should be followed by a public installation service

in Sunday school. All of this requires advance planning and hard work, but work builds Sunday schools.

Praying is also hard work. Persevering prayer is a prerequisite for Sunday-school success. One frequently hears the remark: "It is easier to get people to pay than to pray." The prospect list represents the immediate outreach potential of a Sunday school, but the prayer list is a measure of concern for the school's spiritual vitality. It is customary to have brief devotions including prayer at the monthly workers' conference. Occasionally it might be better to have a staff meeting in which heart-searching and intercessory prayer predominate.

A Tremendous Opportunity

The Sunday school offers tremendous opportunities for service to Christ and the church. The scope of its outreach and the nature of its mission will continue to challenge earnest Christians everywhere. The reduction in the rate of Sunday-school growth in Protestant churches during the past decade does not cast a shadow on the value of Sunday schools. It does throw light on the need to think clearly and to make changes in techniques and methods that are necessary to fulfill the Great Commission of our Lord.

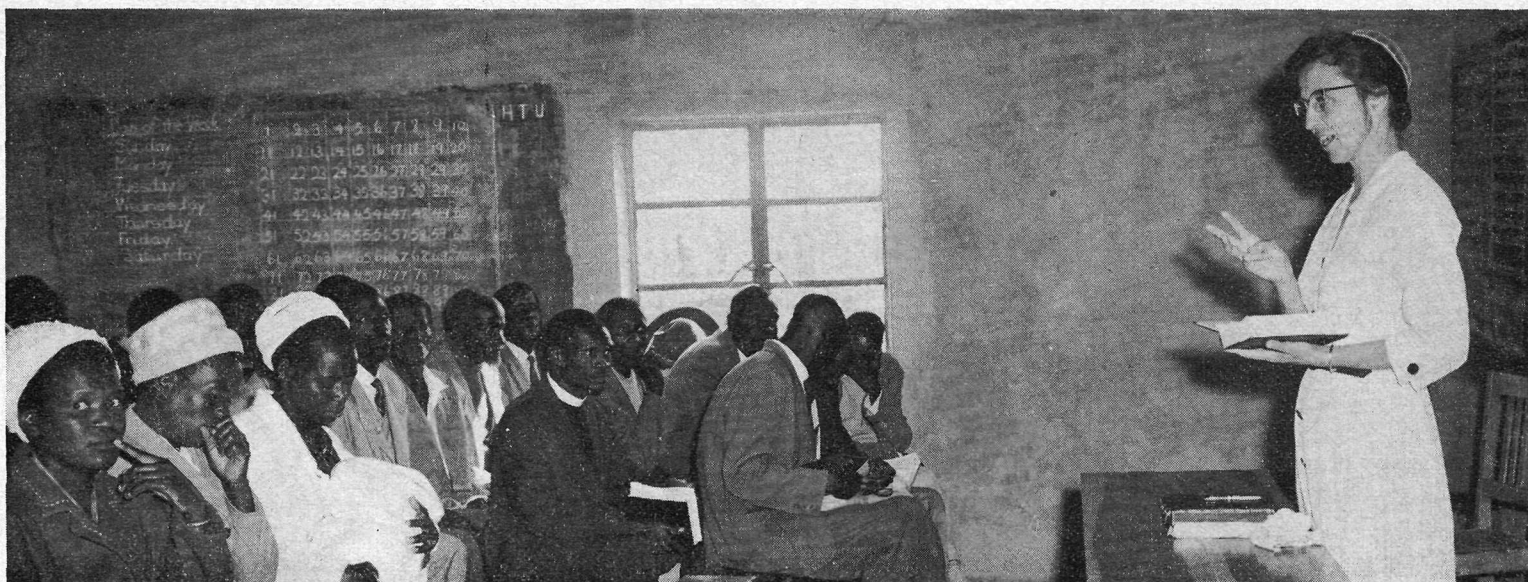
The Sunday school is the church in action at its broadest measurable base of outreach at home. Growing congregations are finding the Sunday school is still the principle source for new converts. The new year offers a tremendous challenge for outreach. Every minute the population of the world goes up 150. Every year there is an increase of 60 million people in the world. By the end of the century world population will double. But let me sound a word of caution. It is so easy to be concerned about the unreached masses, to love people in the abstract that we neglect the boy next door, the young person around the corner, or the family down the street. If every Sunday School would add one family to the enrollment during the fall quarter and that family was faithful in attendance throughout the year, the increase would represent a number equal to the attendance gain for the past decade.

"Go . . . and teach all things whatsoever I have commanded you." What passes for education in many churches is often woefully inadequate, innocuous, irrelevant. We are forced to agree with Dr. Alva I. Cox who declares in his book, *Christian Education in the Church Today*: "So much of what is done in the church seems to be calculated to preserve memories of what was done yesterday, rather than to face creatively the challenge of today . . . The nostalgic repetition of what was religiously nice, comfortable, or even effective yesterday is not adequate in a world which does not live on nostalgic memories in any other realm."

The future is bright for that Sunday school whose teachers and leaders take seriously the challenge to teach the Word. If you are looking for a job with a future, become deeply involved in your Sunday school this year. "And lo, I am with you always . . ."

—The Sunday School Journal

Used by permission



A Family Life Conference session. Beth Frey is emphasizing to these parents "Except the Lord build the house, they labor in vain that build it," Psalm 127:1.

AFRICA

Victories in Rhodesia

from the Evangelism Team

Getting out among the people is a rich experience. There are so many needy hearts and such vast areas ready for harvest.

At MAYEZANE we started off with a Home and Family Life Conference on the first Sunday. God worked beyond our expectations. A woman who had been in bed for three to four years confessed to drinking, smoking, and throwing bones. Esau Dube said that he expected to hear any day that she was dead. On Thursday she walked about two miles to give her testimony to the grace of God. That morning two old backsliders, prayed for for many years, came back to God in their own villages, as we visited them. These three testimonies in one service seemed like just too much—what a time of rejoicing we had! God surely answered the prayers of many years. We hear that since the meetings the woman has gone back to the hospital. Do pray for complete victory for her in Christ.

From Mayezane we went over to WANEZI on Friday evening for a Spiritual Life Conference for the Wanezi Circuit teachers—organized entirely by James Nkala and Rev. M. Sibanda. It was after 9 p.m. when we got there to find an exultant but slightly shook Nkala and Sibanda: our 70 teachers had turned up for the first meeting. The food was short!

We had a wonderful Conference. Nkala conducted things in a dignified way. Nkosikazi Sibanda and Joash Ndhlovu were in charge of the cooking. They really worked!

SILOBI School, beautifully situated in the Matopo Hills, is a wicked area, judged by the drinking and revelry there. On the night of the cattle sale, the carousing and shouting kept up until daybreak. Yet *where sin abounded, grace did much more abound*. As God worked we could only marvel at His love. There were fifteen adult converts. Kanka Ncube, baptized by H. P. Steigerwald, came back to God with tears of repentance, leaving beer and

tobacco—to which he had been a slave. His joy was a joy to us. Mrs. D. Moyo, one of our early trained teachers, backslid a number of years ago—following her husband in drinking. One evening in her home we saw her come back to God. She went directly to church where she gave her testimony. Though not completely freed from drink, she is pressing on. Do pray for them. The Devil never gives up a follower without a battle.

This past week we were at MLEJA, a school in the Wanezi area. Here we had our most difficult time. Do pray for the pastor, Jesse Sibanda and wife and for the four adult converts and children who came to the Lord. Pastors are desperately needed—pastors with vision and love.

Sitting in our tent this evening at PELANDABA school way out in the Gwaii area, we can hear the singing and dancing at a village where there was beer today. There is the farther off beat of a tom tom. This has been a week of discomfort and joy. Discomfort due to the intense heat [while living in a tent] and to myriads of flies such as we never experienced before, because of the many cattle nearby. Joy as a result of seeing souls brought into the Kingdom!

Just yesterday we went to a village to pray for a man who looked to be near death. After being pointed to the Saviour he accepted Christ. We prayed for his healing, echoing Elijah's prayer, "... let it be known this day that Thou art God," I Kings 18:36. We were back to see him this morning and were so happy to see his bright eyes and feel his firm hand clasp. Do pray for this man, Viyani Moyo, that he may keep true to God in health or in death. We long to see him a real witness to God's saving and healing power. The needs here in the Gwaii are so great.

In two weeks our week-long services with the evangelists will close for the season. We will then be out over weekends or Sundays for Home and Family Conferences. It looks as if Glenn will be helping on the building of the new Bible School and we will do most of our work in the large African townships of Bulawayo. Oh, the need there! Pray that souls may really find the Lord and know what it means to live a changed life. We have found that folks are hungry for the personal touch.

Glenn and Beth Frey, Bulawayo

NEW MEXICO



*AROUND NAVAJO MISSION—July, August, September
Amid changes of personnel and other adjustments, the
staff is finding His grace completely adequate.*

Progress continues in the area of *plant development*. Improvement of laundry facilities has been a top priority need. The new 20' x 30' block building is now under roof. Purchasing of new equipment will be possible as funds are available.

The first of November is set as a goal for moving equipment into the new hospital X-ray wing.

The *summer retreat* in the Colorado Mountains for the young people and the two-week Bible Camp at Chaco were again a part of the spiritual ministry. With John Ludwig as director, six staff members conducted the Chaco Bible School in improvised classrooms under a brush arbor. In spite of wind and rains, a new record was set with an average attendance of 88.8. Those benefitting from this program ranged in age from 3 to 70 and were transported in three pick-up trucks.

The new *school year* opened with a fine student body of 40 boys and 37 girls. Some adjustment of teachers was necessary to accommodate this group. The concern of the school staff is to bear a fruitful witness that speaks clearly of Christ's power.

Volunteer Service Venture

Part of a project sponsored by the Church's Commission on Youth, seven spirited teen-age volunteers rubbed elbows with the Mission staff for periods varying from two to four weeks during the summer, tasting of the labors, demands, and satisfactions of Mission life.

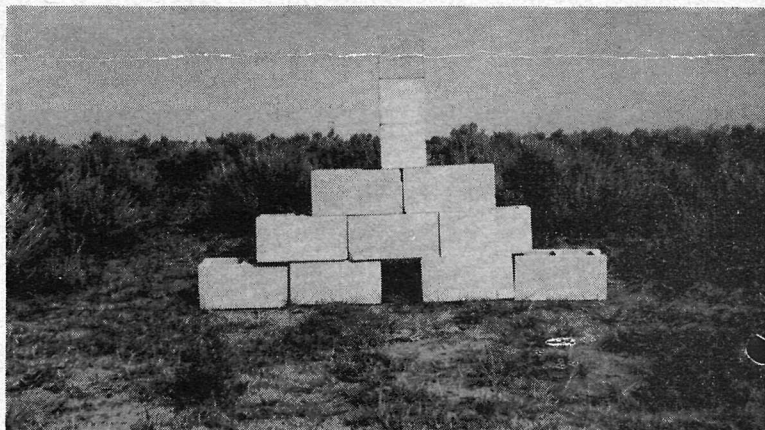
These young people, representing a wide geographical span, were Larry Dilts, Wainfleet, Ontario; Earl Hess, Mercersburg, Pennsylvania; Henry Garman, Saskatoon, Saskatchewan; Mae Meyers, Mercersburg, Pennsylvania; Shirley Sentz, Mount Joy, Pennsylvania; Bonny Winger, Saskatoon, Saskatchewan; and Kevin Swartz, Millersburg, Pennsylvania.

Projects for the three fellows included moving the fence to take in the additional ten acres for the new chapel and cemetery site, making the entrance to the new chapel site, and hauling gravel for resurfacing well worn roads on the Mission compound, besides giving a hand to many other odd jobs. The girls played their role in hospital cleaning, office, kitchen, and laundry responsibilities.

Writing after her return home, one of the VSers probably expressed reactions common to the group:

December 7, 1966

I'm certainly glad the Lord gave me this opportunity to serve these two weeks at the Mission. I really enjoyed it, believe me—even housecleaning the hospital! The surroundings and the people I worked for certainly made up for anything which might have been dull in the work . . . It has given me insight into the joys and the problems you have in serving these people and bringing them the message of Salvation. . . . I was sorry when the time came to leave as I felt I was leaving something behind which had deeply become a part of me. I can never be the same since having this experience.



WMPC'ers

EVERY GOOD THING HAS A BEGINNING! It will take more blocks and many dollars to help our Navajo Brethren achieve their desired goal—a place especially set aside for the WORSHIP OF GOD. Our goal of \$9,000 will be easier to attain next spring if we send in good offerings now. Your treasurers are:

United States—

Mrs. Lester Haines, Route 1, Box 255, Clayton, Ohio 45315
Canada—

Mrs. C. H. Sider, 227 Sixth Street, Collingwood, Ontario

* * * * *

Those ambassadors who at this Christmas time are representing the Service Ministries of the church in eleven countries deserve your support. Pray for them and share in the Cause they represent. You can do so by supporting the Missions budget in the closing days of the year.

* * * * *

More Than Things to Live For

I've been grateful for the young men and women sent by our churches to the Congo and other places, but oft times I've wondered whether we're not becoming more and more unfit to work in the kind of revolutionary world that is known over much of the globe. Sometimes we find it necessary to take so much along materially that we are more of a problem than a help. Sometimes parents write to us to be sure that their worker-children get enough to eat. We should worry about getting fat in the midst of poverty.

Somehow we need to discipline our families in the matter of material things if we are to be fit vessels for the Kingdom of God in this revolutionary, struggling, poor world. And as Christians we really should not think that the sacrifice is so great if we give up a few things for ourselves and for our children. We have always declared that their spiritual life and maturity is most important, and if we believe that deeply, the sacrifice is not too great.

We can live on less if we have more to live for.

Elmer Neufeld in MCC *Intercom*

Pastor's Page

I'm Not a Preacher

Catharine Brandt

I'M NOT A PREACHER and I never expect to be one. But I have been thinking about preachers, how they are up there in front preaching, and I'm down here listening, thinking and worshipping—or daydreaming.

My favorite preacher aims his sermons right at what's wrong in people's lives. He not only tells us what's wrong; he sets us thinking how to make it right. When he preaches you get the impression that he is a friend of God, that he is saying what God has told him to say; and you try to right the things that are wrong.

I like a plain sermon, one that has a point and sticks to it, with plain words. I don't mean a simple or say-as-you-go sermon, but one that has its source in the Bible, with a high-powered background, yet is crystal clear, not spider-web-complicated. I like a plain sermon.

I like a sermon that makes me think about today's problems, that interprets the Bible for me, that broadcasts God's way. I like a sermon that shows me my failures, not just Jacob's and Moses' and David's. When Jesus said, "feed my lambs," what does this mean today? Does it have anything to do with civil rights or starvation in India or pagans in Africa? I like a sermon that stabs me awake, that prods and pulls me toward the impossible, and then shows me Christ, with whom all things are possible.

I like a preacher who reads—the newspaper and a current events magazine, the classics, and the best poetry. I feel sorry for those preachers who, in answer to a survey conducted by a magazine, said they had time to read only ten books a year. Yet reading only ten books a year is better than the minister who reported he was so busy running the affairs of his church, he hadn't had time that year to read even one book.

I like a preacher who uses contemporary illustrations. Knights and pilgrims, horses and buggies are all right in their place, but not to illustrate every sermon. I hope the preacher finds something to sustain his point that has a current peg, that has meaning for this very day. I think it's great if he keeps a record of when he uses his illustrations, and after once or twice drops them in the waste basket or files them away for a while.

I like a preacher who reads Scripture and prays aloud in a natural voice, not as if he were speaking from three floors up, but as if he were reading and praying to someone right there. I like a preacher who is at ease with God.

I like a preacher who is a clock-watcher, prompt to begin and prompt to quit. I feel fidgety when a preacher talks ten or fifteen minutes past the hour. It isn't that people don't have ten or fifteen minutes to spare usually. Sometimes they stand around talking that long after the service. But if a preacher knows the closing time is 12:00 noon and his people expect him to give the benediction at 12:00 o'clock, and he preaches overtime, in a way he's being discourteous. People are too polite to walk out, as they might flip the pages of a magazine or click the radio dial. Take the way people punch a clock to and from work, or listen to radio and TV programs that never go a half minute overtime. People catch buses, trains, and planes on schedule. To preach overtime is to irk the man in the pew.

I like a preacher to be neat and well-dressed. If he doesn't wear a robe or clerical clothes, then he should wear a plain suit with shirt collars and ties in style.

I like to see a smile on the preacher's face and know that he has a sense of humor. I like to smile a few times, too, during the sermon, not just sit there cerebrating.

I'm not a preacher and I never expect to be one. I have plenty of faults of my own, but I'm glad when I'm not distracted by the preacher's failure in any of these respects, for then I can worship God while he preaches. When I hear a preacher I like tell his congregation in love and sympathy what's wrong, I try to do the things he says need doing. He may not reach great crowds, but he reaches me. I'm with him all the way.

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EVANGELISM—Continued from page three

"Jesus," Graham said, "looked upon man not only as separated from God by sin, but as sick bodies that needed His healing touch and empty stomachs that needed feeding, and racial misunderstanding that needed His Word."

Evangelism and social compassion have always gone together. Foreign missions have always had conversion in one hand and a cup of cold water in the other. Today the evangelist cannot ignore the diseased, the poor, the discriminated against, and those who have lost their freedom through tyranny. These social evils cry loudly in our ears and we, too, must "have compassion on them."

A conviction constantly expressed during the Congress thus far says that the Christian Church is called to use mass media and modern techniques to the fullest extent in spreading the Gospel. God does not "canonize" any one method. Methods differ in different places and times and according to the gifts God gives, but the message and mandate are the same.

Especially during the opening days of the Congress there seemed to be a hesitancy or fear to discuss the real implications of the Gospel in social concerns, in racial tension, nationalism, and affluence, etc.

As the second half of the Congress approaches there seems to be more of an openness experienced. As one delegate expressed it there is "now room for anything to be said." And what is being said in some discussions demonstrates a desire to move beyond a "status quo" position to minister as God's messengers of good news in the world.

There also seems to be a frank recognition that it is easier and more self-satisfying to blame Christianity's setbacks on others; but there is a growing admission that the real hindrances are within the church. The delegates from the Western world seem surprised that the dynamic surge of evangelistic emphasis is coming from the newer churches of Latin America, Africa, and Asia.

Whatever the result of the Congress there is a deepening awareness of the mighty moving of God's spirit throughout the world. Some are speaking of the Congress as a "prelude to a new Pentecost" and a "moving that can be better felt than said." Flagging laborers are being revived in a meeting characterized by a search of the Scriptures, prayer, and fervent fellowship not only during Congress session but in hotels, busses, and around restaurant tables.

CHURCH NEWS

ALLEGHENY CONFERENCE

November 6, 1966, marked an eventful day in the history of the Pleasantview Brethren in Christ Church, Red Lion, Pennsylvania. Rev. Albert Engle and Bishop Charlie Byers were present to conduct the transfer of the congregation's status from that of a mission church to that of a congregation.

Other fall events at Pleasantview have been Rally Day on October 9. Rev. Kenneth Hoover, ministerial student Glenn Pierce, the Miller Quartet and Professor Earl Miller all shared in the day's activities. In September, missionary Esther Book spoke in a prayer meeting and the following evening the ladies of the congregation enjoyed an Indian style meal prepared and served by Miss Book.

The congregations of Granville, Big Valley, Ferguson Valley and Cedar Grove shared in a combined service at Cedar Grove church on October 31. Guest speakers were Bishop E. J. Swalm and Rev. Henry Landis. Following this Rev. Landis served as evangelist for revival meetings at Cedar Grove. Bishop Swalm participated in the Granville Love Feast and ministered in their youth revival.

Morning Hour Chapel, Pennsylvania, has received an outdoor, lighted bulletin board, given by a nearby congregation which has discontinued services. The gift has been accepted with a sense of added responsibility, for the population is not decreasing. Only a couple miles from the church a new housing and recreation area is being developed.

Eight teenagers and children were baptized September 18 at Morning Hour, and later eight persons were received into membership; two of these were adults who have long been friends of the Chapel. In a recent missionary conference the congregation was challenged by the enthusiasm and devotion of speakers Doyle Book, Esther Book, Mr. and Mrs. Ira Stern and Henry Hostetter. A Christmas Hymn Sing on December 4 is the congregation's most recent special activity.

Canoe Creek congregation recently received one young man into church fellowship and held a service of dedication for three children. Preston Parthemer served as evangelist for fall revival meetings when four persons bowed at the altar.

The Christ's Crusaders of Hollowell, Pennsylvania, held a dedication service on October 16 for the third volunteer from their congregation who will give two years of Voluntary Service to our mission program in Africa. Ray Wingert will join Donald Wingert and John Schock, Jr., in Zambia. The Hollowell WMPC recently showed the film, "Moyo in America."

George Beck and Andy Miller were featured speakers in a Rally Day service, November 6, Colyer congregation, Pennsylvania. Eugene Heidler served as evangelist in fall revival services. The Centre County Men's Chorus and the Bell Notes Trio joined the congregation in an evening of music, October 16.

Earl Brechbill ministered in the morning and evening services of the Antrim congregation, Pennsylvania, November 13.

The Montgomery Christ's Crusaders recently held a program about Christian symbols. On November 13 they gave a program for the Five Forks congregation.



Mr. and Mrs. Henry Hess, long-time members of the Cross Roads Brethren in Christ congregation, Mt. Joy, Pennsylvania, celebrated their Golden Wedding Anniversary, October 26, 1966.

They are the parents of six children: Rev. Paul Z. Hess, Mercersburg, Pennsylvania; Elizabeth, Harrisburg; Mrs. Mary Arlene Wingerd, New Mexico; Mrs. Anna Ruth Hostetter, Saxton, Pennsylvania; Mrs. Rhoda Heisey, Mt. Joy; and Mrs. Lois Weaver, Woodbury, Pennsylvania.

ATLANTIC CONFERENCE

Home Life, publication of Messiah Children's Home, reports that there are nineteen children in residence at present. Mr. and Mrs. Elwood Buckwalter are house parents; Mrs. Katie Tyson, cook; and Judy Packer, laundress.

Evangelist Andrew McNiven ministered to the Bethel Springs congregation, near Blainstown, Pennsylvania, from November 23-December 4.

J. Wilmer Heisey, Director of Church Extension and Christian Service Ministries, joined the Orlando congregation, Florida, in a week-end of special services, November 6.

Conoy congregation, Pennsylvania, heard a message by John Burd, Vice President of the Lancaster Chapter of the Gideons, Sunday morning, November 13.

CANADIAN CONFERENCE

Ninety mothers and daughters of the Bridlewood congregation, Ontario, attended the first banquet held in their honor. A Japanese theme was used, and missionary Doyle Book was speaker. Eighty-seven dollars profit from the evening will be used for a special project in Japanese missions.

The Annual Sunday School Forward Campaign of Bridlewood achieved its purpose with the enrollment of thirty-three new pupils. Total enrollment in October was over 200, well above last year. An interesting series of Sunday School Teacher's meetings have begun. In the first, a dinner meeting, Mr. Bruce Wills, a Sunday School superintendent, spoke. In the second meeting, a debate by Bridlewood members provided the basis for discussion.

The Cheapside Sewing Circle, Ontario, invited the ladies of Wainfleet and Springvale to join them in a day of quilting on Tuesday, November 8. Fifty-five ladies enjoyed noon lunch together, and by day's end fifteen quilts were completed.

Houghton Centre congregation, Ontario, reports a dedication service for three children, Sunday morning, November 6. Editor J. N. Hostetter ministered to the congregation in a week of meetings, and on several evenings

showed pictures of his world tour. The Wainfleet Gospel Four sang on the final Sunday evening.

Evangelist Albert Engle joined the Bertie congregation, Ontario, in a week of revival services in October. Roy Nigh was also a guest speaker in the fall love feast service.

CENTRAL CONFERENCE

Pastor David Wenger, Union Grove, Indiana, participated in a pulpit exchange with local Church of the Brethren pastor, Ross Noffsinger, Sunday morning, November 6.

Pomeroy Chapel, Tennessee, reports a new attendance record, Sunday, October 23, when 134 were present in Sunday school.

Beulah Chapel congregation, Springfield, Ohio, enjoyed a unique missionary service, Saturday evening, November 19, when a son and father representing two mission areas of the denomination, appeared in the same program. Mr. and Mrs. Ira Stern, missionaries to Africa, were participating in a series of conferences in Southern Ohio. Mr. and Mrs. Earl K. Stern, who serve at the Navajo mission, New Mexico, were traveling through the area at the same time. A daughter and sister, Mrs. Keith Ulery, formerly a missionary to Africa, is a member of the Beulah Chapel congregation.

MIDWEST CONFERENCE

Mountain View Chapel, Colorado Springs, Colorado, joined with the local Beth-El Menonite congregation in a Family Life Conference. The theme for this year's conference was The Family and Mental Health.

The Christ's Crusaders of the Bethany congregation, Thomas, Oklahoma, presented the Corn Bible Academy Choir in an evening of music, Sunday, November 13.

PACIFIC CONFERENCE

From the November 6 bulletin of the Ontario congregation, California: "We won first place in the Conference-wide contest with a 52% increase over our average of 71 for the year up to September 30. The average attendance for October was 107."

Births

BRUBAKER—Winifred Sue, born October 19, 1966, to Dr. and Mrs. Samuel M. Brubaker, Navajo Mission, Bloomfield, New Mexico.

BURKHOLDER—Sydney Anne, born October 23, 1966, to Mr. and Mrs. Harold Burkholder, Upland congregation, California.

DAVIS—Terry Allen, born September 30, 1966, to Mr. and Mrs. John Davis, Mowersville congregation, Pennsylvania.

LUPOLD—Tammy Lynn, born July 2, 1966, to Mr. and Mrs. Kenneth Lupold, Pequea congregation, Pennsylvania.

MESSINGER—Joel Eric, born August 16, 1966, to Mr. and Mrs. Carl Messinger, Morning Hour congregation, Pennsylvania.

MILLER—Allen Earl, born October 25, 1966, to Mr. and Mrs. Gilbert Miller, Clarence Center congregation, New York.

MILLER—Travis Linn, born November 3, 1966, to Mr. and Mrs. Russell Miller, Hollowell congregation, Pennsylvania.

MOATS—Michelle Dyane, born October 24, 1966, to Mr. and Mrs. Bruce Moats, Hollowell congregation, Pennsylvania.

SCHWARTZ—Diana Kay, born October 30, 1966, to Mr. and Mrs. Glenn Schwartz, Macha Mission, Zambia, Africa.

WELCH—Brenda Leigh Christine, born July 17, 1966, to Mr. and Mrs. Harry Welch, Houghton Centre congregation, Ontario.

WEST—Kent Arthur, born May 11, 1966, to Mr. and Mrs. Arthur West, Houghton Centre congregation, Ontario.

Weddings

DAVIS-HUTCHISON—Miss Linda Lee Hutchison, daughter of Mrs. Jane Hutchison, Roxbury, Pennsylvania, became the bride of Mr. Gary Richard Davis, son of Mr. and Mrs. Richard Davis, Greencastle, October 29, 1966. The ceremony was performed in the Mowersville Brethren in Christ Church, Pastor Leon Herr officiating.

NOLL-BOLLINGER—Miss Mary Joanne Bollinger, daughter of Mr. Theodore Bollinger and the late Alice E. Bollinger, Chambersburg, Pennsylvania, and Mr. John William Noll, son of Mr. and Mrs. Clarence Noll, Jr., Waynesboro, were united in marriage, October 30, 1966. The ceremony was performed in the First Evangelical United Brethren Church, Waynesboro. Rev. Elwood Needy, assisted by Rev. David Weyant, officiated.

TATROW-SUMMERS—Miss Dianne Summers, daughter of Mr. Jack Summers, and Mr. James Tatrow, son of Mr. and Mrs. Tatrow, Smithville Tennessee, were married September 30 at the bride's home. The ceremony was performed by Pastor Ernest Dohner of the Pomeroy Chapel Brethren in Christ Church.

SHIVERDECKER-CURTIS — Miss Judy Curtis, daughter of Mr. and Mrs. Wayne Curtis, Upland, California, was united in marriage to Mr. Ronald E. Shiverdecker, son of Mr. and Mrs. Charles Shiverdecker, Dayton, Ohio, November 5, 1966. The ceremony was performed in the Upland Brethren in Christ Church, Pastor Elbert N. Smith, officiating.

WINGER-CLINE—Miss Judy Elaine Cline, daughter of Mr. and Mrs. Arthur Cline, Stevensville, Ontario, and Mr. Ivan Wesley Winger, son of Mr. and Mrs. Bert Winger, Ridgeway, Ontario, were united in marriage September 17, 1966. The ceremony was performed in the Bertie Brethren in Christ Church by Pastor William Charlton.

WINGERT-DOHNER — Miss Darlene Dohner, daughter of Rev. and Mrs. Ernest U. Dohner, Smithville, Tennessee, and Mr. L. Eugene Wingert, son of Rev. and Mrs. Chester Wingert, Greencastle, Pennsylvania, were united in marriage June 28, 1966, at the Palmyra Brethren in Christ Church. The ceremony was performed by the fathers of the couple.

Obituaries

BRECHBILL—Mrs. Abbie Climenhaga Brechbill was born December 22, 1879, near Stevensville, Ontario. She passed away November 5, 1966, at Messiah Home, Harrisburg, Pennsylvania. At the age of twelve she was converted and joined the Brethren in Christ Church. She married Jesse E. Brechbill in

1907 and moved to a farm near Detroit, Kansas. In 1924 they moved to Grantham, Pennsylvania, where her husband served many years on the staff of Messiah College. She was preceded in death by her husband and an infant daughter.

She is survived by one son: Ray, Tenafly, New Jersey; and four daughters: Mrs. Helen Musser, Grantham; Mrs. Anna Martin, Luther-ville, Maryland; Mrs. Ruth Zercher, Waynesboro, Pennsylvania; and Mrs. Lois Musser, Zambia, Africa. Three brothers, twelve grandchildren and one great-grandchild also survive.

Funeral services were held at Messiah Home Chapel, Harrisburg. Rev. Albert H. Engle and Rev. T. M. Books officiated. Interment was in Grantham Memorial Park.

CLIMENHAGA—Glen Climenhaga was born August 17, 1901, and passed away October 21, 1966. He married Essa Zimmerman in 1920 and united with the Brethren in Christ Church in 1932.

Besides his wife, he is survived by one daughter: Mrs. Shirley Winger, Ridgeway, Ontario. Eight grandchildren and five brothers also survive.

Funeral services were conducted in the Bertie Brethren in Christ Church by Pastor William Charlton, assisted by Rev. Albert Engle. Interment was in the adjoining cemetery.

ENGLE—Earl W. Engle was born November 23, 1892, and passed away at the Asbury Hospital, Salina, Kansas, November 5, 1966. He was a life-long resident of Dickinson County, Kansas, and a member of the Brethren in Christ Church. In 1916 he was married to Ruth Minter who predeceased him. He was wed to Minnie Lady in 1921.

Besides his wife, he is survived by two sons: Mahlon, Talmage, Kansas; Earl, Jr., Colorado Springs, Colorado; three daughters: Mrs. Walter Mason, Emporia, Kansas; Mrs. Alvin Heise, New Madison, Ohio; and Miss Kathryn Engle, Winfield, Kansas. One sister and sixteen grandchildren also survive.

Funeral services were held in the Abilene Brethren in Christ church. Pastor Glenn A. Hensel officiated, assisted by M. M. Book. Burial was in the Union Cemetery, Abilene, Kansas.

KECKLER—Daniel Peter Keckler was born July 26, 1938, and passed away October 24, 1966. He married Mary Jane Bartles in 1959.

Besides his wife he is survived by his parents, Mr. and Mrs. Merle Keckler, Greencastle, Pennsylvania.

Funeral services were held in the Hollowell Brethren in Christ Church. Pastor John Schock officiated, assisted by Rev. Ray Brubaker. Burial was in Parklawn Memorial Gardens, Chambersburg, Pennsylvania.

NISSLY—Carl Wayne Nissly was born October 28, 1966, to Mr. and Mrs. Curtis Nissly, Upland, California, and died October 30, 1966. Besides his parents he is survived by a sister: Cheryl; a brother, Curtis; and grandparents, Mr. and Mrs. Galen Hartman, Pomona, and Mr. and Mrs. Levi Nissly, Upland.

Graveside services were conducted by Pastor Elbert N. Smith, in Babyland of the Bellvue Cemetery, Ontario, California.

OLDHAM—Shannon H. Oldham, age 67, was born at New Paris, Pennsylvania, and passed away suddenly at his home in Martinsburg, Pennsylvania. He was married to Blanche E. Stern in 1924. He was a member of the Martinsburg Brethren in Christ Church and a past steward of the Altoona and Canoe Creek Brethren in Christ Churches.

He is survived by his wife; two sons: Paul S., Hollidaysburg; and Charles H., Roaring Spring; two daughters: Mrs. Dorothy Hoover, Aitch; and Mrs. Miriam Over, Williamsburg. Seventeen grandchildren and three brothers also survive.

Funeral services were held at the Martinsburg Brethren in Christ Church in charge of Pastor Bruce E. Urey and Rev. Albert H. Engle. Interment was in the Spring Hope Cemetery, Martinsburg.

SEFONG—Russel C. Sefong, age 69, passed away October 31, 1966, in Massillon, Ohio, after a long illness. He had formerly resided at Louisville where he was a member of the Church Board of the Valley Chapel Brethren in Christ Church.

He is survived by his wife, Berddie; and one daughter, Mrs. Lucille Royer, Louisville. One grandson also survives.

Funeral services were conducted in the Myers Funeral Home in East Canton by Rev. H. P. Heisey and Pastor M. J. Heisey. Interment was in the Union Cemetery.

SMITH—Mrs. Frances Funk Smith was born in Waynesboro, Pennsylvania, on April 15, 1897, and passed away July 3, 1966, at Daleville, Indiana.

She is survived by her husband, Rev. T. William Smith, and an adopted son, Andrew, who resides in California. Four nephews and one niece also survive.

Funeral services were held at the Grove Funeral Home, Waynesboro, Rev. H. Frank Kipe officiating. Interment was in the Green Hill cemetery.

News Items

N.A.E. Director Calls For A Year of Evangelism

Arthur M. Climenhaga, executive director of the National Association of Evangelicals, with offices at Wheaton, Ill., announced a formal call to a year of special evangelism emphasis across the United States.

One of 1200 participants in the ten-day World Congress on Evangelism concluded in Berlin on November 4, Dr. Climenhaga briefly outlined the "call" as a way to help implement the purposes of the World Congress. He said his organization will develop workshops and training programs on a theology of evangelism and strategies for evangelism.

In particular, we call on the denominations, churches and institutions in membership with the National Association of Evangelicals to plan special emphases in the area of evangelism in accordance with the programs which they now maintain. We encourage all evangelicals to join us in this major evangelism thrust.

The National Association of Evangelicals administration will develop special programs through seminars, conventions and inter-evangelical endeavors in focal areas in the U.S.A. to help implement the purposes of the World Congress on Evangelism.

Auca Indians Attend Evangelism Congress

A former savage Auca Indian sat in the plush Berlin Hilton hotel with the sister of one of the five missionaries he had helped slay 10 years ago.

Kimo, the Indian, smoothed his trouser leg outside his new, specially ordered boots and smiled. He didn't want to hurt his visitor's feelings, he said, but, no, he would not like to stay in any of the countries that he and a fellow Aucan, Komi, are visiting.

World Missions

AFRICA

Acting Field Chairman: *P. O. Box 223, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Joseph Ginder

RHODESIA

Bishop's Residence and office: *P. O. Box 711, Bulawayo, Rhodesia, Africa*
Bishop and Mrs. Alvin J. Book
Miss Velma R. Brillinger

Education Secretary: *c/o P. O. Box 711, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. George E. Bundy

Evangelism Team: *c/o P. O. Box 711, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Glenn C. Frey

Financial Secretary: *P. O. Box 1219, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Chester R. Heisey

Matopo Book Room: *P. O. Box 554, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Donald R. Zook
Mrs. Mary H. (Brenaman) Brechbill

Matopo Mission: *Private Bag T 191, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. J. Robert Lehman
Mr. and Mrs. Robert T. Mann
Rev. and Mrs. J. Harold Stern
Miss Miriam G. Frey
Miss Anna J. Graybill
Mr. David S. Croff*
Miss Nancy J. Kreider
Miss Erma G. Lehman
Miss Dorothy M. Martin
Miss Eva Mae Melhorn
Miss Evelyn R. Noel

Matopo Outstations: *Private Bag T 225, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Kenneth A. Bulgrien

Mtshabezi Mission: *Private Bag M 102, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Joseph H. Ginder
Miss JoAnne Brubaker
Mr. Howard C. Hall*
Miss Ruth E. Hock
Miss Erma R. Mann
Mr. James E. Melhorn*
Miss Mildred E. Myers

Mtshabezi Mission Hospital: *Private Bag M 101, Bulawayo, Rhodesia, Africa*
Dr. and Mrs. J. Myron Stern
Miss Gladys I. Lehman

Phumula Mission: *Private Bag T 188, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Jacob R. Shenk

Phumula Mission Hospital: *Private Bag T 188, Bulawayo, Rhodesia, Africa*
Dr. R. Virginia Kauffman

Wanezi Mission: *Private Bag S 129, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Carl V. Ginder
Rev. and Mrs. Carl L. Knepper
Miss Miriam L. Heise
Miss Ellen R. Hoover
Miss Barbara J. Stansfield
Miss Sharon L. Weisser

Wanezi Bible Institute: *Private Bag S 129, Bulawayo, Rhodesia, Africa*
Rev. and Mrs. Fredric L. Holland
Miss Edna M. Switzer

Youngways Hostel (for missionary children):
40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa
Miss Esther E. Hennigh*
Miss Lois Jean Sider

ZAMBIA

Bishop's Residence and office: *P. O. Box 115, Choma, Zambia, Africa*
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Mr. and Mrs. Raymond B. Wingert
Miss Lois F. Brubaker*
Mr. Judson L. Mellinger*
Mr. John W. Schock Jr.*
Mr. Donald L. Wingert*

Choma Bookroom: *P. O. Box 198, Choma, Zambia, Africa*
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Mr. Paul R. Kline*
Mr. Gerald N. Peckman*

Choma Secondary School: *P. O. Box 139, Choma, Zambia, Africa*
Rev. and Mrs. A. Graybill Brubaker
Rev. and Mrs. Mervin A. Brubaker
Rev. and Mrs. Glenn J. Schwartz
Miss Lona S. Brubaker
Mr. Stanley F. Eyster*
Miss Anna L. Kettering
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David Livingstone Teacher Training College: *Private Bag 1, Livingstone, Zambia, Africa*
Rev. and Mrs. H. Frank Kipe
Rev. and Mrs. Lamar F. Fretz
Miss Fannie Longenecker

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Rev. and Mrs. Roy H. Mann*
Miss Edith E. Miller

Macha Mission Hospital: *Private Bag 11xc, Choma, Zambia, Africa*
Dr. and Mrs. Robert K. Worman
Dr. and Mrs. Robert Musser*
Mr. Samuel Z. Bert*
Mr. Larry F. Crider*
Miss Erma Jean Gish
Miss Shirley A. Heisey

Nahumba Mission: *P. O. Box 173, Choma, Zambia, Africa*
Rev. and Mrs. David M. Brubaker
Mr. P. Douglas Crider*
Mr. Ronald E. Gayman*

Sikalongo Mission: *P. O. Box 131, Choma, Zambia, Africa*
Miss Martha L. Lady
Miss Marjorie L. Hoover*

* I-W and voluntary service workers

INDIA

General Superintendent's Residence, Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*
Rev. and Mrs. Harvey Sider
Rev. and Mrs. John R. Sider

Saharsa Mission: *P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*
Miss Erma Z. Hare

Barjora Mission: *P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India*
Rev. and Mrs. James R. Cober

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*
Dr. and Mrs. Lowell Mann
Miss Esther Mae Lenhart*

Court Purnea, Madhubani, Purnea, District Purnea, Bihar, India.

Rev. and Mrs. John R. Sider

FEBAI, 7, Commissariat Road, Bangalore 25, India
Rev. and Mrs. Allen S. Buckwalter

12/A Underhill Lane, Delhi 6, India
Rev. and Mrs. Joseph B. Smith

JAPAN

Nakamura, Yoshiki, Yamaguchi-shi, Yamaguchi-Ken, Japan
Rev. and Mrs. Peter A. Willms

1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan

Rev. and Mrs. Marlin E. Zook

228, 4-Chome, Nukui-Machi, Koganei-shi, Tokyo, Japan

Rev. and Mrs. John W. Graybill

NICARAGUA

Apartado 1044, Managua, Nicaragua, C. A.
Rev. and Mrs. Howard Wolgemuth

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Dr. and Mrs. Titus M. Books, 2001 Paxton Street, Harrisburg, Pa. 17111

Rev. and Mrs. Doyle C. Book, c/o Rev. C. R. Heisey, 822 San Antonio Place, Upland, California 91786

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Miss Leora G. Yoder, c/o Rev. Leroy G. Yoder, 1153 Hudson Street, Harrisburg, Pa. 17111

(over)

Please Note

All monies formerly sent to World Missions, Home Missions and Extension, and Peace, Relief and Service Committee, should now be sent to:

Brethren in Christ Missions
Box 149
Elizabethtown, Pennsylvania
17022 U.S.A.

(In Canada)

Brethren in Christ Missions
Route 1, Stevensville
Ontario, Canada

Designation of monies for special areas of work can be included as heretofore. Funds will be used as directed.

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Marilyn Ebersole, Western Memorial Hospital, Corner Brook, Newfoundland

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Rev. Robert D. Flory, Apartado 3209, Lima, Peru. (International Child Evangelism)

Rev. and Mrs. John Pawelski, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Miss Lois Raser, El Salvador, Zaco, Mexico

Miss Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

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Mr. and Mrs. Carl Wolgemuth, c/o Inst. Linguistico de Verano, Apdo. 22067, Mexico 22, D.F., Mexico.

It's too dark everyday and too cold! The wind blows "wooo-oo-oo" and chills him.

"In our country it is always warm," he said. "The sun shines everyday and you always know what time it is."

Kimo and Komi left their Ecuadorian jungle to visit the World Congress on Evangelism, meeting in Berlin, with Rachel Saint. Her brother, Nate, and four other missionaries were killed by a group of Aucas in 1956. Miss Saint, who is with the Wycliffe Bible Translators, helped reduce the Auca language to writing and translated the Gospel of Mark into it.

In ten years Kimo, who was one of the slayers, and Komi, son of the Auca who led the murderous party, have changed from savage killers to respecters of life. They no longer throw away deformed babies or unwanted baby girls. Once immoral, they now are striving for purity.

The Aucas have leapt from the Stone Age into the 20th century, from the primitive life of not experiencing teaching and learning to the common experience of seeing things, learning to listen, to read and then to teach.

Kimo has begun to take these steps. As the shepherd, he teaches the village children: "God came to earth as a person, Jesus, and communicated with us. He is our chief. He died for us, but now he is alive." He goes on to evangelize in earthy terms: "Come on, you 'so-and-so's', believe in Him. If you don't, you can't go to Heaven."

The two Aucas, with no previous sense of history, thrill to such Biblical stories as Moses and David. They see themselves as ones for whom Christ died and is coming again.

Later, Kimo and Komi sat calmly and at ease at a press conference. Despite the glare of television floodlights, flashing cameras, microphones thrust under their noses and languages they did not understand, they smiled and sat attentively throughout.

They had black hair, bronzed faces, high cheek bones and were of medium height. Dressed in dark business suits, they could have passed for members of an Indian tribe in the south-western United States.

Miss Saint answered the questions, sometimes referring the questions to Kimo and Komi, sometimes without doing so.

They unhesitatingly gave their witness in song and Scripture at the request of the press corps. They repeated in unison John 3:16 and sang the monotone, chant-like hymn of their faith, "God Created Everything."

'Bibletown' Wins Tax Victory And Presses For Another

(EP) — Bibletown, U.S.A. — the complex church, retreat grounds, home-sites, and Bible conference grounds organization in Boca Raton — has won a major victory in its tax battle with Palm Beach County.

However, the Rev. Ira Lee Eshelman, who heads the complex, vowed to continue the court fight on the retreat house section of the enterprise.

The County Commission has voted to remove two-thirds of the property from the tax rolls. This section culminated a court action begun in 1962 when County Tax Assessor Edgar Maxwell billed Bibletown for \$18,000 in taxes.

The commission exempted that part of the property which includes the 2,500-seat auditorium which also serves as the sanctuary for the Bibletown Community church, two educational buildings, quarters for Bibletown employees, and parking lots. Assessments on these sections of the complex had been put at \$962,410.

However, the commission voted to continue the \$368,960 assessment on the motel unit used for retreats, and dining facilities, and the 15 acres of recreational area which includes a swimming pool, tennis court and shuffleboard courts.

In reference to this continued assessment, Mr. Eshelman said, "This decision will affect about 400 Protestant camps and Bible grounds around the country and hundreds of Catholic retreat houses."

MCC and Colleges Announce New Program Henry Weaver, Jr.

A new service program open to men and women and providing a year of college credit is slated to begin in the summer of 1967. The new program has been called a major breakthrough on the American educational scene. The well established Pax program of the Mennonite Central Committee in the Congo and in Latin America will allow college students to pursue courses related to the area of the world in which they are working.

The Pax program, which was begun in 1951, has in the past assigned men to needy areas of the world on two or three year assignments. They have been provided with maintenance

and a small monthly allowance. The original programs involved the men in rebuilding war damage in Europe.

At present men are working in Europe, Africa, Asia, and Latin America in such diverse jobs as assisting in poultry production in Haiti to bookkeeping in the Congo.

Two parts of the extensive Pax program have been selected for inauguration of the Pax Education Program (PEP). The program in the Congo will be open to 15 men or women beginning in June, 1967, and continuing for 27 months until mid-August 1969. In June 1968, a similar program will be started in Latin America.

Students from any of the Mennonite colleges will be admitted to the program after at least one year of college. For the Congo they will need the equivalent of one year of college French and in Latin America the equivalent of one year of college Spanish.

At the beginning of the Congo program the students will take intensive work in French and then three courses on Africa. These courses will be offered on an intensive basis of three weeks for each course.

First they will study *African History* up through the colonial period. The next course will be *Contemporary Africa*, which will introduce them to the present political situation. The third course will be *African Cultures*.

Following this period of orientation and study, which will be given at the Free University of the Congo, each student will be assigned somewhere in the Congo. During the time he is assigned for service he will continue working with a tutor on his French and carry on an individual study project.

At the end of the first year he will return to the Free University and take two additional courses in *Economic Development of Africa* and *Religions of Africa*. He will again return to work until shortly before he returns home. The last two weeks of the program will be spent in writing final papers on his individual project.

The colleges involved are the ten Mennonite Colleges that comprise the Council of Mennonite Colleges. Included is Messiah College, Grantham, Pa.



Levi Wingert, Antrim congregation, Chambersburg, Penna., joined a disaster service team November 10. The team will serve two months in Haiti helping victims of Hurricane Inez.